

THE
BISHOP of C-----R's
S P E E C H,

MADE IN

The HOUSE of LORDS,
In I R E L A N D;

F O R O M I T T I N G

The *Nicene* and *Atbanasian* CREEDS out
of the LITURGY, &c.

On MONDAY *February* 2, 1756.

Taken in Short-Hand, at the Time when it was
Yspoken, by D. S.



L O N D O N:

Printed in the YEAR MDCCLVII.



T H E
BISHOP of C-----R's
S P E E C H.

MY LORDS,

IT has been long wished, that there could be a Method found out, for more effectually uniting his Majesty's Protestant Subjects, and for making the Terms of their Conformity to the Established Church more easy and agreeable to them.

I have, therefore, ventured to prepare a few short Heads of a Bill for that Purpose, as I mentioned to your Lordships at our last Meeting; which, though they may not be sufficient to complete the Work, may, at least, contribute to

prepare and pave the Way towards it. But, before I present your Lordships with these Heads of a Bill, which I have now in my Hands, I believe, it will be expected, that I should say something to open, and explain the Purport and Design of them, which consists of two Parts.

The first of which is designed to rectify a Mistake in the Act of Uniformity, passed in the 17th and 18th of King *Charles II.* In Part of which there is an Omission, which seems to defeat and contradict the very Intent of the Act. But, as I apprehend, that, if that Part of the Act was now read, your Lordships would immediately perceive where the Error lies; I therefore, humbly move that, That Part of the Act may be now read.

Which was read as follows:

“ Be it further enacted, by the Authority
aforesaid, that every Parson,
Vicar, or other Minister whatsoever,
who

“ who now hath, and enjoyeth, any
 “ Ecclesiastical Benefice or Promotion,
 “ within this Realm of *Ireland*, shall in
 “ the Church, Chapel, or Place of
 “ publick Worship, belonging to his
 “ said Benefice, or Promotion, upon
 “ some Lord’s-Day, before the first Day
 “ of the Annunciation of the Blessed
 “ Virgin *Mary*, which shall be in the
 “ Year of our Lord 1667, openly, pub-
 “ lickly, and solemnly read the Morn-
 “ ing and Evening Prayer appointed by
 “ this Act to be read, by and accord-
 “ ing to the said Book of Common-
 “ Prayer, at the Times thereby appoint-
 “ ed; and after such reading thereof,
 “ shall openly and publickly, before
 “ the Congregation there assembled,
 “ declare his unfeigned Assent and Con-
 “ sent *to the Use of* all Things in the
 “ said Book contained and prescribed,
 “ in these Words, and no other:

“ I *A. B.* do hereby declare my un-
 “ feigned Assent and Consent to all and

“ every Thing contained and prescribed
 “ in, and by the Book, entituled, The
 “ Book of Common-Prayer, and Ad-
 “ ministration of the Sacraments, and
 “ other Rites and Ceremonies of the
 “ Church, according to the Use of the
 “ Church of *Ireland*, together with the
 “ *Psalter*, or *Psalms* of *David*, point-
 “ ed as they are to be sung or said in
 “ Churches, and the Form and Man-
 “ ner of making, ordaining, and conse-
 “ crating of Bishops, Priests, and Dea-
 “ cons.

“ And be it enacted by the Autho-
 “ rity aforesaid, That every Person who
 “ shall hereafter be presented, or colla-
 “ ted, or put into any Ecclesiastical
 “ Benefice, or Promotion, within this
 “ his Majesty's Realm of *Ireland*, shall
 “ in the Church, Chapel, or Place of
 “ publick Worship, belonging to his
 “ said Benefice or Promotion, within
 “ two Months next after that he shall
 “ be in the actual Possession of the said
 “ Ecclesiastical

“ Ecclesiastical Benefice or Promotion,
 “ upon some Lord’s-Day, openly, pub-
 “ lickly, and solemnly read the Morn-
 “ ing and Evening Prayers appointed to
 “ be read by and according to the said
 “ Book of *Common-Prayer*, at the Times
 “ thereby appointed; and after such
 “ reading thereof, shall openly and
 “ publicly, before the Congregation
 “ there assembled, declare his unfeign-
 “ ed Assent and Consent *to the Use of*
 “ all Things therein contained and pre-
 “ scribed.”

MY LORDS,

I now apprehend it appears to your
 Lordships, that the Intent of this Part of
 the Act was, to oblige every Minister
 possessed of any Ecclesiastical Benefice,
 only to give his Assent and Consent to
 the Use of all and every Thing contain-
 ed in the Book of *Common-Prayer*.
 Whereas the Form of Declaration pre-
 scribed by the Act, in which, and no
 other, such Minister is obliged to give
 his

his Assent and Consent, is so worded, as seemingly to make him give his Assent and Consent, not barely to the *Use* of all, and every Thing contained in the Book of *Common-Prayer*, but to the *Things* themselves; which is a very different Affair, both with Regard to the *Dissenters* and ourselves. With Regard to the *Dissenters*, as it prevents those who do not approve of all and every Thing contained in the Book of *Common-Prayer* from joining in Communion with us: And with Regard to ourselves, as there is a wide Distance between being certain of the Truth, and being certain of the Falseness of some Propositions; it is no Way inconsistent with the strictest Honesty, for Persons to give their Assent and Consent, for Peace and Uniformity Sake, to the Use of some particular Forms of Worship, either in Doctrine or Discipline, though they may not thoroughly approve of the Things themselves, and to try to get them amended:

While

While the publick Declaration of our Assent and Consent to the Things themselves, tyés down the Mind from any further Enquiry, and by discouraging all Doubts, and inquisitive Industry, puts a Stoy to all Improvement in Knowledge, or any further Reformation in Religion.

Whereas, at the Time of the Reformation, which was made in the Reign Queen *Elizabeth*, there were so many Things to be amended, that it was not consistent with the common Rules of Prudence to make too great an Alteration all at once. The most glaring and notorious Offences were, therefore, first to be removed, while common Sense directed, that those which were more latent, and less visible, should be referred to a further Day.

But, my Lords, I think I ought to have mentioned to your Lordships, that this Part of the Act of Uniformity, which has been now read, together with the little Oath (as it has been called) by
which

which Non-resistance and an unlimited passive Obedience were established by Law, were added in, immediately after the Restoration of King *Charles* the Second, to the Act of Uniformity that was passed in the Reign of Queen *Elizabeth*.

However, it is not my Design, or Desire to cast any Reflections upon those Persons, who thought it necessary to have these Additions then made; tho' the private History of that Transaction does not speak much to their Advantage; and, indeed, what appears upon the Face of the Act itself, seems to confirm the Report. For, though that Part of the Act in general, seems plainly calculated to oblige the Clergy only to give their Assent and Consent *to the Use of* every Thing contained in the Book of *Common-Prayer*, yet the Words, *to the Use of*, are omitted out of the Declaration of Assent, which is prescribed to be read in Churches, Which
 Piece

Piece of Fallacy, when it was first detected in *England*, was attempted to be rectified there, by a Clause brought into the House of Lords for that very Purpose. But, the then Duke of *York*, who was afterwards King *James* the Second, though he could not prevent its passing that House, yet had Influence sufficient to have it rejected by the Commons, and did not even let it pass the House of Lords without a Protest.

Immediately after the Revolution, another Scheme, to the same Purpose, together with some further Concessions in Favour of the *Dissenters*, was projected by Archb. *Tillotson* and others, but which was also defeated by the bigotted Zeal of the High-Church Party. I am very sensible that it was then, and is now, urged by some, that there was no Need of such a Clause, because the Intent of the Act is sufficiently plain; and that to any one who will but consult and consider the Act itself, it must appear

appear, that the Declaration of Assent and Consent should only be understood, as requiring our Assent and Consent *to the Use of* all Things contained in the Book of *Common-Prayer*, and that all penal Statutes are to be interpreted in their fullest Latitude in Favour of the Offender.

But, my Lords, if you are pleased to consider, that the Act itself is not appointed to be read in Church, but only the Form of Declaration, out of which the Words *to the Use of* are omitted; then it is not to be wondered at, if they who are ignorant of the Act, whether Laity or Clergy, should be deceived thereby; and should not imagine that the Form of Declaration, which they hear read by Virtue of the Act, was inconsistent with the Intent of the Act.

To prevent therefore, all Mistakes of this Kind for the future, the Alteration, which is proposed to be made on this Head, is only to insert the Words, *to the*

the Use of, in the Form of the Declaration, after the same Manner as they now stand in the Body of the Act. Which, as it is doing no more than what common Honesty, and common Justice, seem to require, I therefore, think will not be disagreeable to your Lordships.

The second Thing proposed in these Heads of a Bill, is *to lessen the Number of our Creeds*. I believe it will be allowed, that the Creed, commonly called the Apostles Creed, contains all the fundamental Articles of the Christian Faith, which are generally necessary to Salvation. I believe, it will be likewise acknowledged, as a Piece of political Prudence, that all the Articles in every established national Creed, in order to prevent unnecessary Schisms and Divisions in the Church, ought to be as few, short, plain, and fundamental as possible. I believe it will also be allowed, by all Protestants, that nothing ought to be inserted in our Creeds as a Rule of

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Faith,

Faith, but what is plainly and clearly revealed in the Holy Scriptures; as that is the Basis on which the Reformation of our Religion from Popery is founded.

And now, my Lords, if these Propositions, which I have here advanced, be true, and in my Opinion they are, indisputable, I desire to know, what we Protestants have to do with the *Nicene Creed*?

The *Nicene Creed*, as far as it differs from the Apostles Creed, is nothing else but the Determination of a Number of Bishops in the fourth Century, on a Dispute started in the Church of *Alexandria*, concerning a metaphysical Point of Theology, not plainly revealed in the Scripture; which the *Nicene Fathers* themselves thought of so little Consequence to the Generality of *Christians*, that it was not ordered to be taught the Catechumens, nor even so much as to be read in the Churches, till it was, some Centuries afterwards, appointed by the Church

Church of *Rome*, to be read at the Communion-Service.

In which Church, where the Pope, in Council, is acknowledged to be infallible, there is some Pretence for binding the Consciences of Men to the Belief of Articles, that are of Human Invention. But, in the Protestant Church of *Ireland*, which acknowledges no Infallibility in any Decisions, except those of the Old and New Testament, it seems to be an Absurdity to have any Doctrine established as a Rule of Faith, which is not plainly and clearly revealed in those sacred Writings.

Whereas the strongest Abettors of the *Nicene* Creed do not so much as pretend, that the Doctrine of the Consubstantiality of the Father and Son, is to be found in the Scriptures, but only in the Writings of some of the Primitive Fathers. And, I beseech your Lordships then to consider, whether it is not absolutely contradictory to the fundamen-

tal Principles on which the Reformation of the Protestant Religion from Popery is built, to have any Doctrine established as a Rule of Faith, which is founded barely on Tradition, and is not plainly, and clearly revealed in the Scriptures ?

I am very unwilling to say any thing to the Prejudice of the *Nicene* Fathers, or of their contemporary Historians ; but as the present is undoubtedly a more enlightened Age, than that in which the *Nicene* Council was assembled ; and as it is the inseparable Property of Time, ever more and more to discover Truth, to which the Invention of the Art of Printing, as well as the Reformation and Revolution, have of late Years greatly contributed ; I think I may safely say, it seems unreasonable, that we, at this Distance of Time, should be tied down to their Determinations.

And, as to the *Ecclesiastical* Historians of that, and the following Century, this
much

much I think myself in Honour obliged to inform your Lordships of, that all those Books have been since destroyed, which were then published in Opposition to the Decrees of the Council of *Nice*, so that all our Information comes only from one Side of the Question. And of those Histories upon this Head, which have been suffered to come down to our Hands, I do not know one, unless you will except *Eusebius* of *Cæsarea*, who saith but little on this Subject, but what is so filled, either with Falshoods, Forgeries, or Contradictions, that their Veracity is not to be depended on.

But, my Lords, suppose we should allow the *Nicene* Fathers, and their Historians, to be much more honest, and much more able Men than they really were; I cannot think that the Determinations of any Set of Men whatsoever, since the Time of the Apostles, on a metaphysical Subject of Theology, not clearly revealed in the Scriptures, is

the proper Subject for the Creed of a Christian.

The great Lord *Bacon*, in his excellent Treatise on the *Advancement of Learning*; a Work that cannot sufficiently be praised, and to which Mr. *Boyle*, Mr. *Locke*, and the great Sir *Isaac Newton*, owe the first Rudiments of the several Systems which they have since carried to so great Perfection: In this wonderful Treatise, wherein Lord *Bacon* is shewing the Deficiency of each Species of Learning, and is pointing out the Errors which have prevented the Progress and Advancement of it; the Science of Theology comes, among others, under his Consideration, upon which he has this Remark, which, for Fear of being mistaken in the Quotation, I have written down, and shall beg Leave to read to your Lordships.

“ Here, therefore, I note this Deficiency, that there hath not been, to my Understanding, sufficiently enquired
 “ and

“ and handled, the true Limits and
 “ Use of Reason in spiritual Things, as
 “ a Kind of divine Dialectick; which
 “ for that it is not done, it seemeth to
 “ me a Thing usual, by Pretext of true
 “ conceiving that which is revealed, to
 “ search, and mine into that, which is
 “ not revealed.”

You have now heard, my Lords, the
 Sentiment of this great Man, which is,
 that the searching and mining into
 Things not revealed, under Pretence of
 their being contained in that which is
 revealed, is the Error which he notes
 in the *Advancement of Theology*. Ac-
 cordingly, if we enquire into the Event
 and Consequence of the afore-mention-
 ed Determination in the Council of
Nice, we shall find, that the Course
 of Religion was thereby diverted into a
 wrong Channel, and that Christianity
 from thence forward, instead of being
 considered as a practical Obligation, was
 changed into a Speculative Science ;
 Men's

Men's Minds were irritated against one another, on account of Niceties that were of no Consequence to Religion; and the Doctrine of Faith, or of Belief in Punctilios of this Kind was so magnified and extolled, as being necessary to Salvation, that the Righteousness of Works was entirely neglected. Polemical Divinity was introduced into Religion, whereby the Church was rendered, if I may be allowed the Expression, literally militant; and the divine Precept of universal Love, which our Saviour recommended to his Disciples, as his Command, was changed into that of Hatred to all who would not subscribe.

Whereas, had the *Nicene* Fathers determined nothing but in scriptural Terms; and had declared, that a Difference of Opinion, concerning Things not plainly and clearly revealed, was not a sufficient Foundation for a Breach of Communion, it is more than probable, that most of those Disturbances, which
have

have infested the Christian Church, might have been prevented.

As to the *Athanasian* Creed, as that is a Superstructure built upon the Foundation of the *Nicene* Creed, it is not only liable to all the Objections, which can be made against that, but hath also many Blemishes of its own to answer for; since it has not so much as the Authority of a Council to support it, but is now a known Forgery, detected by the Criticisms of the learned *Vossius*, and cannot be traced within Two Hundred Years of the Time of *Athanasius*.

But, then it may be probably asked, How comes it to bear the Name of *Athanasius*? The Answer to which is, because it agrees perfectly with the *Athanasian* Doctrine; and had the Name of *Athanasius* affixed to it by the Church of *Rome*, because he was a Person much esteemed by that Church; and whose Principles, as well political as religious, the Members of that Church have

have long laboured to propagate among Mankind. But, as the true Character of this *Athanasius* is not commonly known; and therefore, some of your Lordships may possibly be unacquainted with it, I shall beg Leave to inform you who, and what he was.

Athanasius was a young, forward, petulant Deacon in the Church of *Alexandria*, of an ambitious Spirit, with a Talent fitted for Disputation. And as he could have no Hopes of getting into that Bishoprick, unless he could drive *Arius* out of *Alexandria*, who was the principal Presbyter in that Church next to the Bishop; this he effected, by fomenting this Dispute about the Trinity, between *Arius* and the Bishop; on which account, having got *Arius* excommunicated, he had him then banished out of *Alexandria*. Which, when done, no sooner was the old Bishop *Alexander* dead, but *Athanasius*, though then only a young Man, of about Twenty-seven

seven or Twenty-eight Years of Age, by the Assistance of a Set of murdering *Ascetics*, forced himself at once into that high Archbishoprick, without ever passing through any of the intermediate Degrees. And, having gotten himself illegally consecrated, contrary to all the Rules and Canons of the Church, he prevailed on the Emperor *Constantine* to confirm him therein, by the Power of Bribes, that were given to one of the Emperor's Favourites. And no sooner was he thoroughly established in it, but he immediately flew in the Emperor's Face. And when the Emperor *Constantine* the Great was dead, treated his son and Successor *Constantius*, with more Contempt and Insolence, than could have been borne from an Equal. And when he was dispossessed of his Bishoprick for other Irregularities, by a numerous Council of Bishops, regularly summoned and assembled, he forced his Way into that See again, more than once

or

or twice, over the murdered Corpses of his Antagonists ; and waded into his Cathedral, through Seas of Blood.

But it may, perhaps, be further asked, Why should this recommend him to the See of *Rome*? The Reason of which is, because this was all done by the Connivance, and with the Concurrence of that See: *Athanasius*, while he treated all the rest of Mankind, and even his own Royal Master, with the utmost Insolence, having paid a servile Court to the Papal Chair. Infomuch, that in the Books of the Cannon-Law, the first Precedent that is, or can be produced, in Support of the Papal Supremacy, is this Instance of the servile Submission that was paid by *Athanasius* to Pope *Julius*. And therefore, I should apprehend, that all *Protestants*, who have renounced the Supremacy of the Pope, and the Independency of the Church upon the State, ought to be for obliterating the Name of *Athanasius* out of

of their Liturgy, into which it was probably inserted, only with a View of recommending his political Principles, under the Shelter and Influence of his religious Doctrines.

But, my Lords, suppose we should allow this Creed to be no Forgery, and that it had the Sanction of a Council to support it, there are still more Objections against it, than are to be urged against the *Nicene* Creed. For, as it searches and mines further into that which is not revealed, than even the *Nicene* Creed does, it is so much the more faulty as a Creed, which ought to contain nothing that is not plainly and clearly revealed in the Scriptures.

My Lords, I desire you will be so good as to observe, that I do not take upon me to say, that the Doctrine contained in the *Athanasian* Creed is false; I only say, it is not plainly and clearly revealed. Nor, do I presume to condemn those, who think they have Evi-

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dence

dence sufficient to justify their being peremptory, and positive, in the Support of it. I judge no Man; and only say, it contains a doctrine of so nice, so disputable, and so metaphysical a Nature, as is hardly fit to be treated on in the Schools; but is, I am certain, by no Means sufficiently revealed to be made the Subject of a Creed, which is commanded by publick Authority to be read by the Minister, and repeated by the People, in the publick Service of the Church; where the low, as well as the high, are ordered to assemble themselves; and which should be, according to *St. Paul, not to doubtful Disputations*, but that they may *with one Mind, and one Mouth, glorify God, even the Father of our Lord Jesus Christ.*

And suppose, my Lords, we should further allow, that the Doctrine contained in the *Athanasian Creed* may be true; can any one, nevertheless, justify those damnatory Clauses, which, in a
Point

Point of so disputable a Nature, and of so difficult a Determination, so positively assert, that every one that does not *keep this Faith whole and undefiled, shall, without doubt, perish everlastingly.* And again, that *he that will be saved, must thus think of the Trinity.* And, concludes with declaring, that *This is the Catholick Faith, which, except a Man believe faithfully, he cannot be saved.* Hard Words! and seeminly unfit for the Mouth of a *Christian* and a *Protestant.*

But, my Lords, let us now, on the contrary, only for Argument Sake, suppose, that the Doctrine contained in the *Athanasian Creed* is wrong; and, unless the Author of it was infallible, there is a Possibility that it may be so; and then let us consider what would be the Consequence——I dread to name it; as it would be no less than Blasphemy——For, if the Father, and the Son, have not from all Eternity been con-substantial,

tial, and co-equal, the Assertion of that Proposition would be Blasphemy.

My Lords, I will own freely to your Lordships, that it is the Dread and Terror of a wrong Determination, in a Point of so delicate a Nature, that makes me solicitous for having this Creed removed out of our Liturgy. In a Matter of such great Consequence, and where the Honour of God the Father is so nearly concerned, I own, that I am fearful how I put any other Being, or Person, upon a Level with him.

The most zealous Advocates for the *Athanasian* Doctrine have, when hard pressed, been forced to allow, that there is a Priority of Order and Dignity between the Father and the Son. Because the Father is unbegotten, though the Son is not; and the Son is said to be commanded and sent, though the Father is not. Now, if this Priority of Order and Dignity, does not consist in Words only, but is founded in Nature,
and

and it be allowed, that there is such a real Difference between the Father and the Son, as to be a Foundation in the Nature and Reason of Things, for this Priority of Order and Dignity, I wonder how the same Persons who allow that, can possibly assert, that *in this Trinity, none is afore, or after other; none is greater, or less than another.*

The Distinction is at best so exceeding nice between a Priority of Order, and a Subordination; or, rather between a Priority of Order and Dignity, founded on the Nature and Reason of Things, and a Priority in Existence and Power, that I own it is too subtile for my Comprehension. And then, I beseech your Lordships to consider, whether this is a fit Subject for the Publick Service of the Church,

My Lords, I fear I have already trespassed on your Patience too long; but, before I sit down, I think it my Duty to mention one Objection to your Lordships,

ships, and, indeed, the only one of any Force, that I have ever yet heard, to these Alterations, which are proposed to be made in Favour of the *Dissenters*; and that is, the Fear and Danger of Innovations, which, when once begun, no body knows where they will end.

In Answer to which, I shall beg Leave to observe, that if your Lordships are pleased to pass these Heads of a Bill, let them go where they will, or let them receive what Alterations they may, your Lordships upon their Return, will be still Masters of them, and if you do not approve of them, you may then quash them, if you please.

But I own, my Lords, that I am under no Apprehension of their receiving any disagreeable Alterations, as I do not think the Church is in any Manner of Danger under the present Administration. And I am persuaded, that if my Lords the Bishops will but shew themselves inclined to amend, what they cannot

not but acknowledge is amiss, they will find the Laity ready to assist and support them, rather than otherwise.

We see Alterations and Innovations frequently made in the temporal Constitution of the State, and no ill Consequences following from thence; and as we have the Promises of God, that he will take such Care of his Church, as that the Gates of Hell shall not prevail against it, if we do but put any Confidence in him, or his Word, surely there is less Reason to be under Apprehension for the Church than for the State.

I cannot, therefore, but join with the great Lord *Bacon* in an Observation, which he makes in his Treatise on *Church Controversies*, where, addressing himself to the Bishops, he has these Words, which I shall beg Leave to read to your Lordships: “ Again, to my Lords the
 “ Bishops I say, that it is hard for them
 “ to avoid Blame (in the Opinion of an
 “ indifferent

“ indifferent Person) in standing so pre-
 “ cisely upon altering nothing: Laws
 “ not refreshed with new Laws wax
 “ four. Without a Change of Ill, a
 “ Man cannot continue the Good. To
 “ take away many Abuses supplanteth
 “ not good Orders, but establisheth
 “ A contentious retaining of Custom
 “ is a turbulent Thing, as well as In-
 “ novation. A good Husband-man is
 “ ever pruning in his Vineyard or Field;
 “ not unseasonably, indeed, nor unskil-
 “ fully, but lightly; he findeth some-
 “ thing ever to do. We have heard of
 “ no Offers of the Bishops, of Bills in
 “ Parliament; which, no doubt, Pro-
 “ ceeding from them, to whom it pro-
 “ perly belongeth, would have ever re-
 “ ceived Acceptation.”

And, therefore, my Lords, that this
 Objection may no longer lie against the
 whole Bench of Bishops, I take the Li-
 berty of presenting these Heads of a
 Bill.

Bill. And, humbly move, that they may be now received.

“ HEADS of a Bill for more effectually uniting his Majesty’s Protestant Subjects, and for explaining An Act for the Uniformity of Publick Prayers, &c.

“ WHEREAS, it appears from the Words of the aforesaid Act, for the Uniformity of Publick Prayers, &c. That the Design of the Declaration of Assent, and Consent, required to be read by every Parson, Vicar, or other Minister, who hath, or shall enjoy an Ecclesiastical Benefice or Promotion in this his Majesty’s Kingdom of *Ireland*, is, that they should give their unfeigned Assent and Consent to the Use of all Things, contained in the Book of *Common-Prayer* :
 “ And, whereas the removing all unnecessary Doubts and Difficulties,
 “ in

“ in Matters of Conscience, may con-
 “ tribute not only to unite his Majesty’s
 “ Protestant Subjects among themselves
 “ but also, to encourage foreign Pro-
 “ testants to come and settle among
 “ us :

“ We pray it may be enacted, that
 “ every Parson, who shall, after the first
 “ Day of which shall be in
 “ the Year of be pre-
 “ sented, or collated, or put into any
 “ Ecclesiastical Benefice or Promotion,
 “ within this his Majesty’s Kingdom of
 “ *Ireland*, shall in the Church, Chapel,
 “ or Place of Publick Worship, belong-
 “ ing to the said Benefice or Promotion,
 “ upon some Lord’s-Day, openly, pub-
 “ lickly, and solemnly, read the Morn-
 “ ing and Evening Prayers appointed to
 “ be read, by and according to the said
 “ Book of *Common-Prayer*, at the Times
 “ in the afore-mentioned Act appointed;
 “ and after the reading hereof, shall
 “ openly and publickly, before the Con-
 “ gregation

“ gregation there assembled, declare his
 “ unfeigned Assent and Consent to the
 “ Use of all Things therein contained
 “ and prescribed, in these Words fol-
 “ lowing, and no other ; any thing in
 “ the afore-mentioned Act to the con-
 “ trary notwithstanding.

“ I *A. B.* do herely give my unfeign-
 “ ed Assent and Consent to the Use of
 “ all, and every Thing contained and
 “ prescribed, in and by the Book en-
 “ titled, The Book of *Common-Prayer*,
 “ and Administration of the Sacra-
 “ ments, and other Rites and Cere-
 “ monies of the Church of *Ireland* ; to-
 “ gether with the *Psalter*, or *Psalms* of
 “ *David*, pointed as they are to be said,
 “ or sung in Churches ; and the Form
 “ or Manner of making, ordaining, and
 “ consecrating of Bishops, Priests, and
 “ Deacons.

“ And, whereas a great Variety of
 “ Creeds do but contribute to confound
 “ the Minds of weak Persons, and to dis-
 “ unite

“ unite Protestants amongst themselves :
 “ We pray it may be enacted, that in
 “ such Places in the afore-mentioned
 “ Book of *Common-Prayer*, where the
 “ Rubrick directs the Creed, commonly
 “ called the *Nicene* Creed, or the Creed
 “ commonly called the *Athanasian* Creed,
 “ to be read ; the officiating Minister,
 “ shall read the Creed commonly called
 “ the Apostle’s Creed, instead thereof,
 “ and not the *Nicene* Creed, or the
 “ Creed, commonly called the *Athana-*
 “ *sian*.”

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